Pathway To God

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ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION (ACPR)

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OUR VISION & MISSION

Sri Gurudev Dr. R. D. Ranade, M.A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorius imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal *'Pathway to God'* was started and has stepped into 47th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006. It is affiliated to Karnatak University, Dharwad.

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ACPR is the Global Call for Awareness of Unity.

UNIVERSAL FRAGRANCE

- Dr. R. D. Ranade

The Mystical Wheel : This Wheel is a matter of experience and not of description. Succinctly there are five points in regard to this Mystical Wheel; its form, its light, its colour, its sound and its motion... As in the case of a fire-fly its light serves to terrify, to protect and to attract, in the case of the Mystical Wheel also we may say, it terrifies, protects and attracts. As regards the form of the Wheel, it may be described in the shape of one circle or a number of concêntric circles with or without spokes. The light, with which it is filled and by means of which it becomes radiant easily resolves itself into a number of colours, according to the want of the physical law. The sparkling colours have been described as *Abhinava Navarang* as going beyond any description by such symbols as VIBGYOR. It would be too small and too limited description for the colours. Its sound has been described by *Kabir*, as Saint of *Umadi* told us, ...Gui - Gui -Gui - Bole. It is exactly in terms of what *Gandhiji* talks about the music of the spinning wheel and which is more attractive than other music...and as regards its motion, one does not know what to say about it. As the *Ishvasyopnishad* has put it: "It moves and it does not move; it is both far and near; it is both inside and outside of man. It is this Mystical Wheel lies at the back of all the wheels that might be constructed on Earth by man.

Attention Contributors & Readers !

Readers' Column: *The Editorial Board of Pathway to God has successfully introduced this Readers' column to publish the views of the readers on various spiritual / philosophical / religious articles published therein. Their views/comments/ appreciation will help us improve the quality of the journal.*

The views should be in 3-4 sentences only.

Looking forward to your views.

***

It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessiated to modify the length of the articles. Kindly note the following points while sending your articles :

1. ***The articles should not exceed four pages of A4 size.***
2. ***Only one long article of approx. 10 pages of A4 size will be published in each issue.***
3. ***The article should not be carried forward to the next issue***

We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

***

Pathway To God is going to add a new feature
'My Spiritual experiences'.
The desirous readers are requested to share with us their spiritual / mystical experiences or some dream/vision/clairvoyance etc., they had in their life.
Such writings should not exceed 500 words.
Looking forward to your spiritual experiences!
Our e-mail address for sending articles : info@acprbgm.org
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- Editorial Board

Editorial

Sages since time immorial have taught us that 'Bhakti' brings everything in life. It is the intense devotion towards Lord. It is because *'tena vina tranamapi na chalati'*. Bhakti is pure love of the Lord. Ardent faith and earnestness are insipient stages of devotion. Faith is the most important thing in the path of devotion. So, said *'faith can move mountains'*. In Kannada language we say "ಸಂಕಟ ಬಂದಾಗ ವೆಂಕಟರಮಣ" "Sankat Bandag Venkatramana". We chant the name of God when we are in utter difficulty.

The essential qualifications of the Bhakti are pure loving heart, faith, innocence, simplicity, truthfulness, candidness,indifference to sensual enjoyments and following of Brahmacharya.

Common man is always engrossed in *Arishadavairigalu*- Mada, Matsara, Moha, Kam, Krodha, Lobha. He is always surrounded by lust, anger, greed, delusion, pride, jealousy, hatred, egoism, desire for power, name and fame, hypocrasy. It is very difficult to come out of all these.

Bhakta can acquire Bhakti. Satsang, Sanmarg, Sadbhava can *'turn sand into gold'*. Constant satsang with devotees, repetition of Lord's

name, constant remembrance of God, reading the Ramayana, Mahabharat, Bhagvata, Bhagvatgita, Vachana Sahitya of Shivasharanas and many more all lead to Bhakti. 'Pathway to God' brings the individuals into *sanmarg* and thereby arouses *Bhakti.*

-Dr. **Anand D. Mulgund,**
Editor.

True Religion is the direct first-hand relationship of Man and God. Religion is for humanity, its manifestations are far different races and climes. Religion is a matter of eternity; its forms have existence in time.... True Religion has to steer itself clear of both Superstition and Scepticism and it is the helm of Philosophy which can steer it to a safe and happy heaven... Hence we must combine a philosophic view of reality with an empirical study of faiths, so as to be able to find a reasoned justification, for our aspirations and attainments. Thus the Academy would try to combine what is valuable both in European and Indian Philosophy and may offer thought-constructions for the future, in the originality of which and in the theopolitan foundations of which alone, may lie the hopes of India as a spiritual nation.

-Gurudev in Prospectus (1924) about A.C.P.R.

Readers' Write

For Pathway to God, October-December 2011 issue :

I fully agree with the views expressed by Shri. Hemant K. Desai in his article, "Vedanta as Pathway to God". He has clearly elaborated and underlined what Gurudev Ranade has said many times over and is the need of the day-
One God - One World - One Humanity.

- Ramkrishna Joshi, Hukeri.

Shri Achyut Vadavi in his article, "Vision of Vishnu"has given us a new insight on "Vishnusahasranaam". It is a new study and throws light on a subject so far not dealt with. Congratulations.

- K. Bharatkumar, R. C. Nagar, Belgaum.

Rarely we come across Sikh Philosophy in various journals and we have the honour to read it in Pathway to God. Dr. Satish Kapoor has illustrated many points in "Turning to God - the Sikh way".

- J. S. Dhillon, Mumbai

Letters for January-March Issue:
I am reader of your prestigeous magazine and value the contents with high regards. I feel there should be something for the younger generation.

-Sayee.

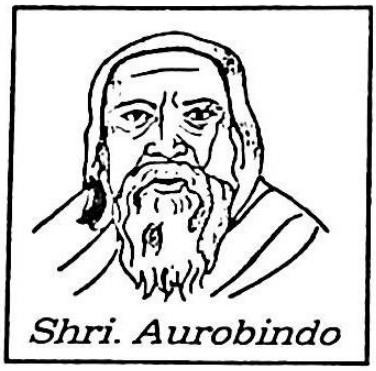
I was delighted to read "My humble tribute to Gurudev" by veteran Shri. R. R. Diwakar. It is only natural that Shri R. R. Diwakar is in so much esteem of Shri. Gurudeo.

-Balkrishna Kalkundri, Chikodi.

Prof. N. R. Deshpande's vivid analysis of "Meaning and Perceptions of Philosophy", made interesting reading. It is joy to read Deshpande Sir's masterly crafted language. Keep it up.

- B. T. Mallikarjun, Haveri.

Shri. Aurobindo on "Shakti Bhavani"



Shri. Aurobindo

"In the unending revolution of the world, as the wheel of the Eternal turns mightily in its courses, the Infinite Energy, which streams forth from the Eternal and sets the wheel to work, looms up in the vision of man in various aspects and infinite forms. Each aspect creates and marks an age. Sometimes She is Love, sometimes She is pity. This Infinite Energy is Bhavani, She is Durga, She is Kali, She is Radha the beloved, She is Lakshmi, She is our Mother and the creator of us all.

"Sri Aurobindo" by Manoj Das,
Pp. 29-30

LOGIC OF TATTVAMASI (that thou art)

-Dr. R. I. Ingalalli

The father said to him, 'Dear boy, this subtle essence which you do not perceive, growing from this subtle essence, the large banyan tree thus stands. That being which is this subtle essence, even that all this world has for itself. That is truth. That is the Atman. That thou art O, Svetaketu'.

1. The classical Indian thought consists of unique *pramana* as scriptural testimony (Sabda-Pramana) which is the source of *atma-jnana* (Self-knowledge). Self-knowledge is usually generated or communicated by means of a mahavakya; 'tattvamasi', which is also called upades-vakya. The importance of this maha-vakya is two-fold. Firstly in the process of communicating spiritual knowledge a competent teacher imparts that knowledge through this maha-vakya. And secondly this maha vakya has been discussed in greater length than the other maha-vakyas namely "*prajnanam* brahma", "aham-brahmasmi" and "ayam atma brahma". In this paper an attempt has been made to express analytically the traditional ideas in terms

of contemporary Logico-epistemological frame-work. Accordingly it is necessary to consider the different interpretations of 'tattvamasi' and then reformulate the logical structure of the maha-vakya in the knowing situation.

2. Since 'tattvamasi' mahavakya belongs to Chandogya *upanisad* of Sama-veda, it is necessary to consider its formulation as given in the Upanisad.

3. In order to explain the true conception of unity, it is beautifully brought out in a celebrated section-*vi* of the Chandogya Upanisad. There is a dialogue between the father Uddalaka and his son *Svetaketu*. The context of the dialogue is that *Svetaketu* has just returned home after completing his conventional education in a guru-kula. The father noticed lack of spiritual knowledge in *Svetaketu* and Uddalaka himself undertakes to instruct his son. Uddalaka begins his instruction by postulating an ultimate spiritual entity of the highest value, which he terms as *sat* or *being*. He then proceeds to explain the manifestation of the entire universe. In the course of the explanation, there is a sudden dramatic swiftness in which original sat is identified with the self of Svetaketu: Tat Tvam asi, *Svetaketu*, in order to bring home to the mind of the *Svetaketu* the confirmed real-

ity as the source of the universe. It is quite interesting to know the experiments and logical techniques used by Uddalaka to communicate spiritual truth to his son.

4. *(i) Postulate of Reality (Sat in verse : 6.8.7) :* 'That Being which is this subtle essence (cause), even that all this world has for its self. That is the truth. That is Atman. That thou art, O Svataketu : (ii) Experiment 1 (verse 6.12 1-3) : 'Bring a fruit from the banyan tree' 'here it is, revered Sir.' 'Break it' 'It is broken revered sir', 'what do you see in this?' 'These small seeds like particles, Sir,' 'Break one of these, my son'. 'It is broken revered Sir.' 'What do you see in it?' 'Nothing, revered Sir'.

The father said to him, 'Dear boy, this subtle essence which you do not perceive, growing from this subtle essence, the large banyan tree thus stands. That being which is this subtle essence, even that all this world has for itself. That is truth. That is the Atman. That thou art O, Svetaketu'.

In this creative experiment there is no passivity but active participation in the experiment in order to provide a confirmatory status to the postulation of reality which has macro and micro dimensions.

Experiment 2, (verse 6.13. 1-3) :

'Put this salt into water and then come to me in the morning'. ...The father said to him, 'Bring the salt, my child which you put into water at night'. Having searched for it, he did not find it, as it had completely dissolved.... The father said to him, 'Dear boy as you do not see what is present in this water though indeed it exists in it, similarly (*Being* exists) indeed in this body.

'That *Being* which is this subtle essence, even that all this world has for its salt. That is the truth. That is Atman. That thou art, O *Svetaketu...*".

The logical force of this thought experiment implies an effective analogical argument : just as completely dissolved substance in a liquid, like water is invisible though perceptible by other means, similarly fundamental spiritual reality (*sat*) permeates through the universe and amenable to faculty of intuition. It is also necessary to make explicit the universe of discourse present in the conceptual framework of Upanisadic thought. The universe of discourse is the totality of empirical and non-empirical world. The ontological monism implies that one supreme reality is the ground of the universe. Accordingly the manifold structure of the uni-

verse needs integration i.e. unification by way of subsuming the particulars of the manifold in the unique matrix of reality.

5. *Samkara's interpretation* : It is necessary to consider Shri *Samkara's* interpretation of the Mahavakya : 'tat-tvam-asi'. On Shri *Samkara's* interpretation the term 'thou' denotes the individual *Svetaketu* who knows himself to be the son of Uddalaka, and also the hearer and investigator of the spiritual truth. Contextually the terms 'thou' and 'Svetaketu' are co-referential terms, because they refer to the same referent namely Svetaketu. Next, the term 'that' denotes the ground of the entire universe, which is immortal reality. When, *Svetaketu* is told with the help of experiments and reasoning that he is the reality, and after understanding this he no longer thinks of himself as, 'agent' or 'enjoyer' etc. On *Samkara's* view, knowledge of the reality removes the false notion about oneself as limited individual soul. The teaching of the identity of Brahman and the soul is unlike conception of visnu in an idol; is only looked upon and worshipped as if it were Visnu. However, the identity statement is not to be understood in a metaphorical sense, like the sentence of "he is a lion", because just as the clay is to be found in all the products of clay, the one reality (being) is present in every individual. Accordingly

the knowledge that each individual is Brahman cannot be merely metaphorical. Since *Upanisad* is the pramana regarding the knowledge, of identity, the idea 'I am reality' may not arise without the aid of Upanisadic text. Due to ignorance an individual cannot know his real nature but, proper understanding of 'that thou art' removes the false idea about oneself and an individual gets knowledge of his own self.

Accordingly it is clear that Sankara's interpretation is literal, or logical, because the terms 'that' and 'thou' are used according to this primary meanings.

6. In the later Advaita period, i.e. in post-Samkara period many thinkers have provided *laksana* or secondary semantical interpretation of 'That Thou art'. Semantically a given sentence possesses either primary meaning (mukhyartha = vacyartha) or secondary meaning (laksanartha). A sentence has a primary meaning if that sentence is understood through the primary meanings of the terms contained in that sentence. However, a sentence is said to possess secondary meaning i.e. implied meaning if some of the terms of that sentence have secondary meanings related to primary meanings. Secondary meanings are of four types : (i) exclusive meaning (*jahal-laksana*) (ii) inclu-

sive meaning (*ajahal-laksana*) (iii) exclusive inclusive meaning *jahal-ajahal-laksana* and (iv) metaphorical meaning (*gauna vrtti*).

(i) A sentence like 'there is a hamlet on the Ganges' (*gangayam ghosah*) has exclusive meaning according to which the well known primary meaning of the term 'Ganges' is replaced by the implied meaning as the bank of the Ganges. Accordingly the sentence 'There is a hamlet on the Ganges' is semantically equivalent to the sentence. 'There is a hamlet on the bank of the Ganges' (ii) In case of *ajhal laksana* a sentence is interpreted in such a way that a primary meaning of a term is retained but additional meaning is consistantly added to it. In the sentence 'The umbrellas are going' the subject term 'the umbrella' is to be interpreted as the umbrella holders so that the resultant sentence is literally significant. (iii) A sentence has exclusive-inclusive meaning if in primary meanings some terms of that sentence are partly retained for semantical consistency. For example, 'the sentence'. "This is that Devadatta" consists of two terms : 'this Devadatta' and 'that Devadatta' which have incompatable primary meanings. Normally in ordinary usage the sentence is considered to be meaningful because of the fulfilment of a condition of personal identity. Even though the two

expressions, 'this Devadatta' and 'that Devadatta' have the same referent, their senses are different, because they designate different attribues of the same person at different times. Similarly in the contigent identity : ''Morning star is evening star' the referent is Venus but sense of the two terms are different. In case of (iv) the intended meaning of sentence is apprehended through a relation to the quality of a thing; for instance in the sentence 'Devadatta is a lion' means Devadatta is courageous, because courage is a main characteristic of lion.

Figurative (*laksana*) interpretation of "tattvamasi" (that thou art) : According to the exponents of *laksana-vrtti,* the maha-vakya : "tattvamasi" is interpreted in terms of *jahal-ajahal -laksana* (exclusive-inclusive meaning). This theory is basically a referential theory of meaning according to which a term is meaningful if it refers to an object and a sentence is true if it describes the corresponding fact.

7. *"Tattvamasi" (thou art that) in Vedanta - paribhasa (VP) :*

Dharma-raja Advarindra is the author of VP considers 'tattvamasi' mahavakya as an identity sentence which implies the one-ness

(aikyata) between God (tat) and individual soul (tvam). In this context the author considers an objection : Since the difference between the individual self (tvam) and Brahman or God (tat) is known from such self-evident propositions like, 'I am not God', 'I am not omniscent', etc., and sruti text says about duality as implied in the example of 'two birds have beautiful wings' etc.; similarly smriti also implies duality by saying that in the world there are two entities namely the mutable (purusa) and the immutable (brahman). Thus the dictums like 'Thou art that' (Cha W. VI, viii 7ff) convey only the figurative meaning like the sentences 'the sacrifical post is the sun' (Tai Br. II. 1. V.2). A positive implication of this objection is that only dualistic interpretation of the 'tattvamasi' holds good.

Reply: On Dharma-raja's view an alleged difference between two entities based on perception might arise due to defective perceptual mechanism and it will be rectified by the authentic sources like Veda. For instance, from astronomical point of view the great size of the moon could not be nullified by usual perception of moon which grasps it to be no bigger than a span. Again, like the perceptual judgement eg., 'a jar baked red is red but not dark", the implied difference is not in the thing but in its attributes only. Accordingly the perception that

cognises a difference between the individual self and God is due to difference between their qualifying attributes only but not the underlying substance which is pure consciousness. It is also argued that if the individual self be identical with Brahman, its possession of incompatible attributes can be explained just as natural cold water may temporarily possesses heat as its limiting adjunct, similarly, one has to understand that the individual self, which is naturally devoid of attributes may appear to possess agency etc. due to limiting adjuncts, such as the mind.

8. Further, semantically the primary meanings of 'tat' and 'tvam' are qualified entities and consequently no identity takes place. However, if implied meaning as the underlying essence of consciousness is considered the statement turns out be an identity. Accordingly the semantical structure of 'tattvamasi' as an identity is like a sentence 'this is he' (sah ayam). If 'tattvamasi' mahavakya is properly understood, it generates immediate spiritual knowledge.

9. Recently authors like Prof. Murthy have rightly observed that on Dharmaraja's view there is no implication (*laksana* vrtti) in the sentences 'That thou art (tattvamasi)' and 'This is that Devadatta (Soyam devadattah), because

there is no syntactical contradiction in relating two substantives in order to posit their identity. Accordingly the word 'thou' signifies consciousness with the attributes of parviscience, happiness etc., where as /that' signifies consciousness with the attributes of omniscience and bliss. Thus 'that' is said to be 'thou' if the identity of the substantives is posited. Hence there is no need of metaphorical interpretation of 'tattvamasi'. This kind of semantic theory entails the view that words or nouns directly refer to sustantives but not the attributes of the substantives; however, attributes are only indirectly signified. Similarly in case of the sentence 'This is that Devadatta' the word 'this' and 'that Devadatta' refer to same substantive i.e. individual Devadatta setting aside incompatible personal attributes due to different space & time. Consequently personal identity is feasible through referential semantical model used by Dharmaraja.

10. *Modern analysis :* From a logical point of view, formalisation of sentences gives rise to precise understanding of the sentences.

The sentence 'tattva masi' consists of a logically constant word 'that' which rigidly designates the spiritual reality (God); where as 'thou' is a variable, because it is capable of taking any

individual as its value. Accordingly in the place of 'tvam' it is quite plausible to put other relevant words like 'sah', 'aham', and even the corresponding plurals also. Schematically 'x is Gx or (x) (Ix-Gx); that is to say that every individual is God : 'Devadatta is God', 'Maitra is God' and so on. However, in case of an empirical sentence 'this person is that Devadatta', there is no generalisation, because the expression 'this person' and 'that Devadatta' designate the same individual. From alogical point of view it is possible to infer a general statement : 'Every human being (jivatman) is reality (tat); from 'that Thou art' as the premises of the argument.

11. The meaning of 'tattvamasi' in Vedantasara (S;148-61) : The author of Vedantasara, Sadananda Yogindra (1600 AD) considers 'tattvamasi' as a proposition conveying identity by virtue of three relations between the term 'thou' and 'that'. The three relations are samanadhikarnya (having the same locus or substratum), Visesana Viseryabhava (qualifier-qualified relation) and laksaya-laksana bhava (the implied and the implying relation).

11.1 Relation of same locus or opposition exists between two co-referential terms. For instance, in the proposition. 'This is that Devadatta' the term 'Devadatta' denotes Devadatta qualified by the past attributes and

the word 'this' refers to Devadatta associated with present attributes; however, both the terms refer to the same person called Devadatta. Similarly in the proposition 'Thou art that' the term that designates consciousness characterised by remoteness etc. and the term 'thou' refers to consciousness characterised by immediacy etc. Both the terms 'that' and 'thou' are co-referential, because they refer to the common consciousness which is Brahman.

11.2 Next the second relation of qualifier and qualificand implies that in a proposition like 'this is that Devadatta', even though subject and predicate terms seem to be incompatible, they qualify each other in order to signify a common object. Similarly in the proposition "Tattvamasi", the terms "tat" and 'tvam' are contrary terms nevertheless they mutually qualify to designate the same referent namely pure-consciousness.

11.3 In case of laksya-laksana bhava the consistent semantic relation is established by way of eliminating the contrary properties. In the usual example, the term : 'thou' and 'that Devadatta' literally connote different attributes but by setting aside the contrary properties both the terms stand for the same individual called Devadatta through the relation of implier and

implied. Similarly in the proposition 'tat tvam asi', the terms are considered to be co-referential having the same referent. Brahman through the implier and implied relation. On, author's view the relation of qualifier and qualificand is also called Bhaga-*laksana* or jahal-ajahal-*laksana*. (exclusive-inclusive relation).

12. The semantical status of 'tattvamasi' is different from the meaning structure of the sentence 'This lotus is blue' for the following reasons. The phrase or the definite description 'the blue lotus' consists of the terms 'blue' and 'lotus' which designate blue colour and lotus flower respectively. And both the terms stand in relation of qualificand and qualifier: blue colour qualifies the lotus (the qualificand). By virtue of consistency in literal meanings of the terms and the truth of statement, the sentence yeilds knowledge which is consistent with other forms of knowledge. Accordingly the semantical status of 'tattvamasi' is different from 'this is a blue lotus'. Because in the sentence 'thou art that' the correct meaning is an absolute homogeneous principle (akhandaikarasa).

13. *Grammatical structure of 'tattvamasi'* : From a grammatical point of view the sentence 'that thou art' consists of two names 'that' (God) and 'thou' (*Svetaketu*) and the verb 'art' (asi). In

the context of Uddalaka's instruction to *Svetaketu*, the verb 'asi' (art) implies the ostensive existence of *Svetaketu* as grounded in divine existence. Consequently after repeated efforts of understanding the great dictum 'that thou art' *Svetaketu* ostensively understands his own existence permeated by divine existence.

Accordingly it is not the case that 'that is thou' (tattvamasi) even though the construction is grammatically plausible. Because Uddalaka's goal of instruction is to show the real nature of his son *Svetaketu* but his intention was not to describe the ultimate reality incidently referring to an individual like *Svetaketu*. In this case there is focus on the necessity of human understanding about himself in relation to Reality. Hence the sentence 'tat tvam asi' is contextually relevant.

'Tattvamasi' at the level of communication also implies the spiritual relationship between the teacher (Uddalaka) and his son Svetaketu so that the social relationship of father and son is spiritualized. Accordingly even the grammatical structure of the mahavakya provides legitimate criterion for objective undertanding of the ultimate spiritual truth, that is say that any competent teacher can communicate spiritual truth to a qualified student and the tradition also

allows a qualified student to become a competent teacher. During the time of reflection (manana), the sentential pattern of 'tattvamasi' undergoes syntactical and semantical transformation as 'aham atma asmi' (I am truth). And again during instruction there is also re-transformation of the sentence into 'Tatvamasi'. Accordingly this kind of syntactical circuit implies successful communication.

14. *Logical analysis of 'tattvamasi'* : In modern logical theory there is a sophisticated modal semantics. By means of the techniques of modal semantics the logical status of proper names, demonstrative pronouns like 'this', 'that', 'thou' etc. are analysed in modal discourse. According to modal semantics 'proper names' and even other names are considered to be rigid designators. A term is called a rigid designator if it designates its referent in every possible world. Accordingly the terms like 'Devadatta', 'that', 'thou' etc. are considered to be rigid designators. For proper understanding of the logical status of 'this is that Devadatta' and 'tattvamasi' - 'that thou art', it is necessary to compare and contrast these, two propositions with other propositions considered in modal, existent.

15. *(i) Modal argument* :- According to a modal argument if the terms contained in a true sen-

tence are rigid designators then that sentence implies necessary truth. For example the sentence 'Morning Star is evening star' implies necessary truth, because both terms rigidly designate the same object called Venus in every possible state of affair, and there is no possible situation in which 'Morning Star' and "Evening Star" do not refer to Venus. However, if a true sentence contains a definite description, that sentence is contigently true. For example 'Shakespeare is the author of 'Hamlet', consists of proper name 'Shakespeare' and the definite description 'the author of Hamlet'. Since the term 'Shakespeare' as rigid designator designates the same person in every possible situation, or possible world but the description 'the author of Hamlet' designates Shakespeare in the actual world only, the sentence is contigently true. Because it is possible to say that 'Shakespeare' would have gone for law or science instead of literature. Accordingly there is no contradiction in saying that 'Shakespeare would have, written a book on Science or Law'.

In case of the sentence 'this (Devadatta) is that Devadatta' both the terms are rigid designators, and hence the sentence implies necessary truth. Similarly in the maha-vakya 'tattvamasi', the terms 'tat' and 'tvam' are rigid designators and consequently the sentence also implies neces-

sary truth. And both the sentences function as essential identity statements.

Logic of identity statements :- In modern logic two types of identity statements are considered : (i) Absolute identity and (ii) Relative identity. (i) According to the definition of absolute identity, X is identical with Y if and only if every attribute of X is an attribute of Y and conversely; that is to say that everything is identical with itself.

(ii) In case of relative identity two things X and Y are said to be relatively identical if they have the same essence. For example a copper plate and a statue made up of copper are essentially identical with each other, because both contain the element copper. Again relative identity may hold good between two material things or metaphysical entities. Metaphysically 'Svetaketu is essentially identical with 'Brahman' according to the maha-vakya 'tattvamasi', because there is the common cosmic consciousness.

16. Conclusion :- Relevance of tattvamasi (that thou art) : In modern situation there is an urgent need of unifying the emirical knowledge with spiritual knowledge. The upanisadic thoughts provide basic unified framework in which it is possible to accommodate material

and spiritual truth. And the pragmatic implication of the mahavakya : 'tattvamasi' functions as guideline for harmonious and peaceful interpersonal relations.

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-Dr. R. I. Ingalalli.

Our task is to translate ancient knowledge into modern equivalents. We have to clothe the old strength in a new form. The new form without the old strength is nothing but a mockery. Almost equally foolish is the savage anachronism of an old time power without fit expression.

-Swami Vivekananda

INDIAN MYSTICISM IN MIDDLE AGE

DADU DAYAL's TEACHINGS & MYSTICAL EXPERIENCES (Vikram Samvat 1601-1660)

-Prof. Dr. M. L. Sharma

God is the source of this Rasa; the Rasa is the quality which oozes from Him; and the Saint receives it and enjoys it to his heart's content. This Triputi of God, flavour and saint is exactly on par with Vedantic Triputi Dneya, Dnyan and Dnyata.

Saint Daduji was the founder of Brahma Sampradaya, which in course of time came to called as Dadu sampradaya. The ruler of Narayana named Narayan Singh got built an Ashram on the western bank of Narayan tank, and prayed Daduji to reside there. Daduji accordingly made the Ashram as the center of his spiritual activities by which the ruler and citizens of Narayana equally benefited.

Dadu was certainly a realised saint. This fact emerges clearly from his poems. Let us begin with the prayer which Dadu makes to the omnipresent God. "Oh God! I continuously bow before you, who showers His Benedictions on the world; who is all-giver (*Data*); who is the Lord (*Saheb, Sai*) and who is immanent in the

world. You have created man by bestowing hands (*Kar*), Head (*Shish)*, Feet (*Chran*) and ears, eyes, mouth with tongue (*Shravan Sanvar, Naina, Mukh, Rasana*) and put miraculous soul (*Avigat Jiva Diya Hai*).

Within this beautiful frame, Lord! your handiwork is really wonderful..... You have created the Earth (*Dharati*), Sky (*Amber)*, Moon, Sun (*Chanda, Suraj*) water and Air (*Pani, Pavan*). In a moment you create, destroy, and recreate as you will....You have provided gods, sages, siddhas, and sadhakas in order to facilitate the remembrance of your name and realize your glory. It is amazing that you are immanent in everything and yet you remain unbroken whole (*Akhandit, Khandit Naahi*). Dadu in all humility has become boundless (*Agam Agadh*) and infinite by praying to you incessantly," "*Dadu Deen Taa Hi Nit Vadant, Agam Agadh Bhaya Hai*". Dadu calls upon man to employ this valuable life in seeking God by following the instructions of one's spiritual teacher. He should not waste a single moment indulging in pleasures of the senses. He ought to remember that Yama, the god of death is ready to aim his arrow to pierce your head. You brought some capital with you when you were born in this world; please do not waste your time in pursuing illusory happiness arising out of objects of sense and enjoying sleep. Your youth, wealth and articles of comfort are all momentary just like shadow of

a tree (*Jas Taruwar Chaya Re*). Do not take obligations from others; and if somebody obliges- you, you should consider it a burden on you, and repay it at earliest opportunity. You are like a bird which seeks some nightly stay on a tree, and flies away in the morning. Therefore, make haste, cultivate devotion to the God, realize him and know yourself as instructed by your Sadguru. Drink the ambrosia of spiritual life, and eschew the poison of sensual life'.

Ras Amrut Peeje Re I Zahar Ka Naam Na Beeje Re II
Satguru Kaha So Keeje Re I

When we come to consider Dadu's mystical experiences, we find that experiences of light are predominant. In one of his poems he says, "O God you are verily the abode of light of all lights (*Jyoti Apaar Ananta*). Having attained my identity with you, I too have made the supreme Light as my home. Indeed! My habitat is the ocean of bliss (*Sukh Mahin Basera*). After having witnessed your illuminated vision, I do not have anything to do with the world. I have experienced unlimited and infinite divine Light, blissful, scintillating rain of stars and felt as if waves of light submerged the whole world."

Consequently, I am merged in Supreme Bliss (*Zilmil Ati Ananda*).

Concluding the poem, Dadu says, " I have recognized the beginingless, foundational reality," "*Aadi Adhar Sthana, Dadu So Pahachana*"

In a couple of Dohas, Dadu has described the Brahman as Supreme Light (*Param Tej*). When he realized the Brahman, his mind merged in the Divine Light. He tells us that his only business is to play with his beloved Brahman. In the second Doha, Dadu describes the indestructible Brahman as being saturated with light in every aspect. The Reality is unique and incomparable. I have seen that original beautiful Reality with my eyes to my full satisfaction :
"*Dadu Avinashi Anga Tej Ka, Aisa Tatva Anup I*
So hum Dekhya Naina Bhar, Sundar Sahaj Swaroop II
(Sri Dadu Panth Parichaya, Bhag 2, P. 10-11) - Narayan Das Swami, Pushkar I

Professor R. D. Ranade has discussed and analysed another very famous poem of Dadu, "*Ram Ras Meetha Re...*", which refers to his mystical experience of drinking divine juice (*Ram Ras*). He tells us that the sweet divine juice is rare commodity which is available to the wise among the saints, for instance, Namdev, Peepa and Raidas. Dadu further says, "Kabir enjoyed draughts after draughts of divine juice; he is even now thirsty for this juice." So unquenchability is one characteristic of the divine juice. An attempt to slake

the thirst will lead to further thirst. Ranade says, "This may be regarded as the illustration of the, "*Visheshokti Alankar*", where the cause is present but effect is not. So said Tulsidasa also, "Those who say that they have drunk Rama Charit to satiety have never drunk it all '*Ram Charit Je Sunat Adhai | Ras Vishesh Janat Te Naahi ||*'. (Pathway to God in Hindi Literature, p. 267).

Dadu tells us that he who partakes of the divine juice becomes one with juice itself. "*So Ras Hi Raha Samaya*". Professor Ranade's comments :

"This is a great idea and its implications we must examine a little. God is the source of this Rasa; the Rasa is the quality which oozes from Him; and the Saint receives it and enjoys it to his heart's content. This Triputi of God, flavour and saint is exactly on par with Vedantic *Triputi Dneya*, *Dnyan* and *Dnyata*. The implications of Dadu's utterance is that God and Devotee would cease to exist, and only the Rasa would remain. This is exactly what the Vedantins would put it, "*Dnyeya* and *Dnyata* would vanish and *Dnyan* alone would remain. These are illustrations of what we may call Triputi Laya in Mysticism and Metaphysics. The same idea has been brought out with great force in the cryptic utterence of the Upanishads, *Raso Vai Sahah |*. The ultimate upshot of flavourism would be that flavour alone would remain, neither he who im-

parts the flavour, nor he who receives it." (Ibid., pp. 267-68). Yet another noteworthy poem of Dadu analysed by Professor Ranade viz., " *Kori Sal Na Chandyey Re..*". O weaver! Take care lest holes or protuberances remain in the garment you are weaving for presenting to your Master". The garment should be of close and continuous texture, beautiful and durable. Obviously, Dadu is refering to spiritual weaving. In the process of spiritual meditation one should not utter the name of God mechanically, but with devotion. A great saint in South India, the saint of Umadi used to explain in the famous lines from Ramadasa, "*Prem Preetine Bandhave*", in similar manner. Our breath, he used to say should be tied to our devotion to God. The two must go together. Dadu like Kabir makes a further important addition, implied in the expression, "*Antargatirangrata*" - "*Naam Nali Bhari Buna Kar Laga, Antar Gati Rang Rata* |" "*Jeeva Julaha, Param Tatvachon Gata,*" inner Spiritual emotions spring inside us, they say, in the process of spiritual contemplation. Those purple or multi-coloured emotions that spring inside us would constitute the coloured threads in the piece (*Gahar Gajeena*) that we are weaving. Professor Ranade says, "we must have that spiritual concentration and that devotion to God, which should result in multi-coloured experience." (Ibid., p. 201).

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FORGIVE YOURSELF

-J. P. Vaswani

Forgiving oneself is essential for self-acceptance. This does not mean that we give up our moral or ethical standards and justify all our actions, both right and wrong. It only means that we learn to accept ourselves as we are, with our many shortcomings and a few merits.

Many of us carry on our hearts, heavy loads of guilt which rob us of our peace of mind. No man is perfect. Everyone of us has done some wrongs in the past, near or remote. We must repent and, if possible, make amends. We must pray for wisdom and strength not to repeat the wrong and then forget about it.

A husband told me that he and his wife had lived happily for over fifteen years. Suddenly, something - he knows not what - happened and the wife - became aloof, sad and depressed. At times, he would find her sitting in a silent corner, shedding tears. This, he said, had spoilt the atmosphere of the house. He had talked to his wife, but there was no response.

I met the wife privately and understood that she carried a guilt feeling on her mind. I told her that God is the great forgiver. He forgives: we must learn to accept his forgiveness and feel

that we are forgiven. We must forgive ourselves!

She was a devotee of Sri Krishna. I said to her, "when you find that you are alone in the house, go and sit at the Lotus Feet of Lord Krishna and actually describe to Him all that had happened. It will not do merely to tell Him, 'Lord, you are the all-knowing One and already know whatever happened.' Actually recount, in detail, the things which you feel you should not have done, then ask for forgiveness - and then, what is very important, forget all about it."

"Will Sri Krishna forgive all that I have done?" she asked.

I said to her, "Krishna forgives sins: by His power, sins are taken away and we can be free!"

That is the promise of Sri Krishna. Does He not say in the Bhagvad Gita, "Come unto me for single refuge, and I shall liberate you from all bondage to sin and suffering. Of this have no doubt!"

She did as she was told. After some days, the couple met me again, and I rejoiced to find a radiant smile on the face of the wife. She said to me, "It is gone! It is gone!"

Many of us find it easy to forgive others but find it impossible to forgive ourselves. The Roman philosopher Cato, admits this when he says, "I can pardon everybody's mistakes except my own."

Yet learning to forgive oneself is one of the basic steps of cultivating the spirit of forgiveness for all. After all, if you cannot forgive yourself, how will you forgive others?

Forgiving oneself is essential for self-acceptance. This does not mean that we give up our moral or ethical standards and justify all our actions, both right and wrong. It only means that we learn to accept ourselves as we are, with our many shortcomings and a few merits.

For some reason people persist in being harsh and unforgiving with themselves. They become inflexible and judgemental. I know a man who carried a life long sense of guilt because he could not become a doctor - something that his parents wanted him to do. Many mothers refuse to forgive themselves when their children do not turn out right. Wives blame themselves when a marriage breaks down it is strange, but our acceptance of ourselves seems to depend on others' acceptance of us!

Self-criticism is healthy up to a point. But when it makes us ruthless, merciless jailors of our own conscience, it is time to let go of the guilt feelings and make a fresh attempt at self-knowledge, self-acceptance and cultivation of self-worth.

There is no end to the list of reasons for which people refuse to forgive themselves. These may originate from a person's culture, race, religion, gender or class. Our guilt may be due to personal standards that we have set for ourselves, as in the above cases. Or, they may be due to ethical reasons for having done something that is wrong. In either case, self-forgiveness is essential.

Self-forgiveness does not imply condoning wrong behaviour. Nor does it mean that you do not feel repentance for your past actions. Accepting this repentance, feeling remorse is part of the healing process. But you must not let the remorse persist, as a permanent burden on your life. It is essential to overcome remorse, come to terms with your past and move on to face the future.

It was a wise man who remarked, "Unhappy is he who cannot forgive himself."

The moment that an individual accepts and forgives himself, is the moment of renewal, a new beginning.

SIMPLE PHILOSOPHY FOR YOUNGER GENERATION

KARMA

- Sayee

Who knows what's in store for us. It is one of universal mysteries the we don't know the future. But surely we know our past and we are living in present. So if present is properly utilised, we can be to an extent be sure of future.

Hi Friends !

How's Life ?

With all the roller coaster rides we get in life, it always helps being young. Because, you know, there is always hope for brighter future! Who knows what's in store for us. It is one of universal mysteries the we don't know the future. But surely we know our past and we are living in present. So if present is properly utilised, we can be to an extent be sure of future. Our present knowledge can be a key to future. As famous physicist Sir Newton in his famous equation says: Actions and Reactions are equal and opposite, this equation holds good for our good and bad actions we do in our day-to-day life. Certainly you get a good response for your good deeds as well as bad response for bad or evil actions.

In layman's language it is *Paap* or *Punya*. There

is another theory called *Karma*. Lord Krishna in Bhagwadgita has extensively explained what is Karma and the fruit we are to get in the form of *Phala*. Nowhere he mentions 'good' or 'bad'. That entirely depends on the doer of Karma. God does not interfere in anything.

I will tell you a small story. There was a renowned building contractor. He built many houses. He had one good and faithful Mestry. This Mestry always did his duty meticulously and never spared efforts to do things better. This earned him master's faith. Master being a good man gave his Mestry full freedom and never interfered with his work. This enhanced the quality of work and was appreciated by all. The Master and Mestry had excellent relations.

After many years of service,the Mestry thought of calling it a day and retire. He told his Master so and asked for his permission. Master unwillingly agreed and said, "It's all right, but before you retire I want you to build a house of your choice, and let money be no hinderance. "

Mestry was not interested in building one more house as he felt exhausted. He just wanted to retire and live peacefully. But how can he reject his Master's request? So he said 'Yes" and started the work. As he did not put his mind

(or heart and soul) to the work and tried to somehow complete the job as early as possible. This resulted in the work turned out was of very poor quality and did not match his earlier jobs.

On completion he took the key of the building and went to his Master to hand it over. So far Master had not seen the house nor enquired about the expenses. He took the key and smilingly returned it to the Mestry, saying that, 'It is your house. I always wanted to gift one to you, therefore I did not see how you construct nor was bothered about the expenses. Please have the keys and live there happily"

On hearing this, the Mestry was dumbstruck and felt ashamed. He had built several excellent houses for others. But when his turn came, he did not take enough care. He faltered in his duty : failed to do his destined Karma. He could have got a better house, if he did his duty to best of his ability and followed his own "*Dharma*".

This is how 'duty' can be Karma, and 'Phala' or the result is what you get according to what you deserve.

Need I say more? You must have got the point.

Yours,
Sayee .

SPIRITUAL FRAGRANCE

-Prof. Dr. K. B. Dabade

The fragrance of God indeed surpasses the fragrance of the sweetest flowers like Jai/common Jasmine (Jasminum grandiflorum), Jui/Needle Jasmine/Eared Jasmine(Jasminum auricu-latum), and Mogara/Arabian Jasmine (Jasminum sambac) according to Nivrittinath (Vide Ranade 1988 : 167). Of course, no mystic can give proper expression to his/her mystical experiences as human words are inadequate to describe them.

Great olfactorists based on their experience extol that the mystical garden is full of spiritual fragrance. But the mystical literature on spiritual fragrance is scant and scattered. Hence, I venture here into the task of compiling and presenting various facets of spiritual fragrance, the material for which is drawn primarily from the sayings of some olfactorists of Vedic times and from the sayings of some olfactorists of Hindi, Marathi and Kannada speaking regions of medival and modern times on account of my familarity with them to a certain extent.

In view of the above, I focus first on the issue whether spiritual fragrance constitutes one of the rarest and earliest kinds of mystical expe-

rience. Thereafter, I dwell on most commonly stated types of spiritual fragrance on the one hand and the blending of spiritual fragrance with some other forms of spiritual experiences on the other. Finally, I reflect upon the vital issue of apperception which has some bearing on olfactory type of mystical experiences. The attention is paid in the course of discussion to the impact of olfactory experiences on the olfactorists.

Mere glance at mystical literature reveals that most of the mystics are blessed with photic, phonic mystical experiences and only a chosen few can have tactual, colouric and olfactory mystical experiences (*Vide* for details : Ranade 2003 :136, Ranade 1997 : 136-137, Sangoram 1995 : 277, Kulkarni 1977: 70). On the whole, it appears that the world has produced less number of olfactorists as compared to the number of photists, audiles.

Spiritual fragrance is one of the earliest forms of mystical experiences and not simply one of the rarest forms of mystical experiences. Further, on the basis of the experience of spiritual fragrance the spiritual progress of an sapirant can be assessed. In the words of Prof. R. D. Ranade - a world-renowned mystic philosopher, "The sweet spiritual fragrance that might emerge from the body of an aspirant is one of

the earliest signs by which his spiritual progress might also be judged (*Vide* Gajendragadkar 2001:43, Karkhanis 1977 :30-31).

Among various kinds of spiritual perfumes most frequently mentioned are those of *Sugandha/Srigandha*/Sandalwood (*santalum album*) and flowers like Jasmine *(jasminum sambac*).

Padmashree Kakasaheb Karkhanis has noted in his diary that he enjoyed Divya Sugandha from 7th July to 25th July 1976 by the grace of his spiritual master - the Saint of Umadi (*Vide* 1990 : 42-43).

The fragrance of God indeed surpasses the fragrance of the sweetest flowers like *Jai*/common Jasmine (*Jasminum grandiflorum*), *Jui*/Needle Jasmine/Eared Jasmine(*Jasminum auriculatum*), and *Mogara*/Arabian Jasmine (*Jasminum sambac*) according to Nivrittinath (*Vide* Ranade 1988 : 167). Of course, no mystic can give proper expression to his/her mystical experiences as human words are inadequate to describe them.

Hereafter, I shall consider quite a few instances in which spiritual fragrance is blended with some other forms of mystical experiences Below is given a brief description of amalgam-

ation of morphic, colouric, and olfactory mystical experiences as enjoyed by Sri Shivalingavva. She occupies a unique place in the galaxy of great olfactorists like Nivrittinath, Sopan and Changdev.

Shri Shivalingavva

By the grace of her *Guru* (the Saint of Umadi), Shri Shivalingavva could see and enjoy the fragrance of creepers and flowers like *Suji/Esala mallige* (Needle Jasmine) of *Devaloka* (Heaven) and not of *Bhooloka* (the earth) (Vide for details Kulkarni 1977:X, 34, 36, 37, 68-70, 96, 98-101).Colour and fragrance as manifestations of spiritual energy are somewhat rare and Ramananda experienced these inside[1] himself by the grace of his spiritual teacher. By the power of the experience of God all his delusion was at an end (*Vide* for details Ranade 2003:125, Ranade 1997:136-137).

According to the Vedic sages God is not merely beautiful and sweet voiced. He diffuses fragrance also. They say, "We worship the three-eyed Lord Siva who is fragrant and who nourishes all beings. May He liberate us from death as cucumber is freed from its stem" (Sangoram 1995:227). This is an illustration of the combination of phonic, olfactory, and morphic kinds.

of spiritual experiences. In the next instance, one comes across the blending of ambroisal juice with photic and olfactory forms of mystical experiences.

Soma is described by the Vedic *Rishis* as having the sweet smelling quality. The Vedas extol, "Learned friends, may you and we drink the *Soma* which is brilliant and fragrant and which will enhance our powers" (Sangoram 1995:227).

Finally, I delve into the critical issue of apperception which has some relevance to the experience of olfactory. There is intercommunication in super-sensuous[2] functions which is described in the sensuous sphere. This exchange takes place on account of the unity of apperception which lies at the back of all super-sensuous functions (Kulkarni 2001:17). To illustrate the point the following two examples can be considered.

The Saint of Umadi[3] - the founder of Inchageri Sampradaya and an ardent disciple of the Saint of Nimbargi used to say that we should hear such news as would give us a sense of fragrance (Kulkarni 2001:17). This example obviously indicates that in the spiritual sphere ears can smell the divine perfume.

Kabir says, "There is fragrance for my tongue. The property of cognising fragrance which belongs to the nose has now become a property of my tongue, *bani phuti basa*. 'My tongue and mouth is giving out fragrance' (Ranade 1969 : 221). In case of Kabir, his tongue is capable of smelling spiritual fragrance.

To sum up: i) Spiritual fragrance is one of the rarest and earliset forms of divine revelations and on the basis of this experience progress made by an aspirant on pathway to God can be evaluated; (ii) Spiritual perfumes of any kind (blended or unblended with other forms of mystical experiences) are superior to worldly perfumes; (iii) Spiritual fragrance may emerge from any part of the body or from the entire body of an aspirant; (iv) Spiritual fragrance is powerful and energetic and it can liberate an aspirant from all kinds of delusions.

Notes :

1. As psychologists of mystical experience are aware, the different forms which the mystic sees, the sounds that he hears, the smells that he enjoys and so on are not from the outside world. They come from within. They are centrally initiated..... (Ranade 1959: 233).
May I request psychologists of mystical experience to take up study on whether olfactorists can experience various types of spiritual perfumes independently or whether they can have the experience of the combination of various spiritual perfumes and other such related matters?
2. We are told by Tulsidasa that God is able to walk without

feet, and perform manifold actions without hands. He is able to see without eyes, and hear without ears. He is able to smell without a nose and touch without a body. He can enjoy flavour without a tongue, and utter mighty words without a voice (Ranade 1937:239-40)

There is seeing without eyes, hearing without ear, smelling, tasting and touching without nose, tongue and skin (Sangoram 1995:264).

3. I narrate below two interesting incidents that are related to spiritual fragrance. The first one occured in my late childhood and the second during my fieldwork in the early 1990s on *Nimbargi Sampradaya* from the perspective of Sociology of religion.

While constructing the *Samadhi Mandir* at Nimbal, a small box containing the fragrant holy ash of the Saint of Umadi was discovered and its surrounding soil too remained fragrant for a fairly long time.

I happened to see at *Kaivalya Dham*-Sangli a tiny box containing a piece of *Roti*: (Bread of Jowar -*sorghum bicolor*) given by *Mahayogini* Laxmibai Akka - the foster daughter of the founder of *Nimbargi Sampradaya* about eighty years ago. This piece of bread had a pleasant smell.

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THE GLORY OF THE VEDAS

- S. R. Shetti

The concept of democratic set up of Government based on elections, originated in India. Rig-Veda says "The Republic elects you as a king. King-ship may fall away by your bad conduct". Similarly Atharva-Veda states "Let all be of one purpose and mind under a common leadership in a spirit of fellowship."

The meaning of the word 'Vedas' is the infinite and eternal knowledge given by Omniscient and Omnipotent Lord of the universe at the commencement of the human creation, for the harmonious development and guidance of mankind. God revealed the knowledge into the minds of the four Risis (Seers) Agni, Vayu, Aditya and Angira who composed the Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda respectively, ineardly understanding the purport of the Vedas. Therefore Vedas are called *Shruti* and *Apaurusheya*. God does not stand in need of paper, pen or ink nor does He stand in need of uttering words with physical mouth like human beings. It was enough for Him to inwardly prompt knowledge.

Infinite indeed are the Vedas. (*Ananta Vai Vedah*). The four Vedas which were like four

handful of Gems picked out by the Creator of the universe from the huge mountain heap of Divine knowledge, were given to humanity. We find in the Vedas, our individual, domestic, social, national and international duties to be performed. The Vedas are perennial and applicable to all people, at all places and at all times. Vedic knowledge is flaw less, stain less and spot less. The Divine knowledge is irrevocable, infalliable and indestructible.

If the Creator of the cosmos is : one, His Divine Religion must also be one. When there were neither Christians, nor Muslims, nor Jews in the beginning of the *Cosmos*, the Vedic Religion gratiously gave percepts to the whole race of mankind and therefore the Vedas are the immortal heritage of *Man-kind*.

The Vedas proclaim that all men and women on earth are brothers and sisters having one God as their father. None superior, none inferior to other. All enjoy equal privileges and position. How fine it was when Swami Vivekananda took the Vedic message to the World-Parliament of Religion held at Chicago on 11th September, 1893, started his lecture with the words, "Sisters and brothers of America", drew his audience like a magnet that touched both of their mind and heart. Fame was not the only fruit

Swamiji reaped, he was branded as the cyclonic Hindu monk of India.

The Vedas proclaim that God created the sun, the moon,the earth and other heavenly bodies as He did in the previous Kalpa and He would dissolve it at the close of the Kalpa, just as day follows night and night follows the day. So also there is creation after every dissolution and dissolution after every creation.

(1) Rig-Veda mainly deals with Super knowledge (*Vidnyan*), having 10,589 Hymns; (2) Yajur-Veda deals with *Karma-Kanda* having 1975 Hymns; (3) Sama-Veda deals with worship (*Upasana*) having 1875 Hymns and (4) Atharva-Veda deals with Empirical Knowledge (*Dnyankanda*) having 5977 Hymns. All the four Vedas together have 20416 Hymns (Verses) and they have been protected by preventing any change in the vedic Hymns or making any addition or alteration in them. The faithfulness with which Text of the Vedas have been preserved, is unique in the literature's history.

Most of the philosophies of India are saturated with Vedic thoughts. The six systems of Philosophy (Sankhya, Mimaunsa, Vaisheshika Nyaya, Yoga, and Vedanta) claim to be based on the Vedas. Further, the School of thoughts

Vishista-Advaita, *Dwaita* etc.) have been founded on the strength of the Vedas. It is interesting to note that both, the proponents and opponents not only base their philosophies in the firm foundation of the Vedas, but also built their systems brick-by-brick, layer-by-layer, mainly with the citations from the Vedas. Such is the powerful influence of the Vedas. Similarly all the major 18 *Puranas* of *Bhagvan Vyas* proclaim their absolute allegiances to the Vedas. And all *Sutras* : *Graha Sutra*, *Dharma Sutra* and *Kalpa Sutrå* also faithfully reproduce the meaning of the Vedas. Any Indian Scripture however great, minus Vedas, is philosophical cipher. This shows how Indians not only thought but also felt in the Vedic terms.

Not only India but also the whole world sing the songs of the Vedas. The learned Sanskrit scholar **Max Muller** in his book, "Sacred books of the East" said in 1868, "If I were to look over the whole world to find out country most richly endowed with all the wealth, power and beauty that nature can bestow in some part of a very paradise on earth, I would look at India. There is no book in the world that is so thrilling, soul stirring and inspiring as Upanishadas".

Arnold Toynbee - the world famous historian said "It is already becoming clear that a chapter

which had a Western beginning, will have to an Indian ending. At this supremely dangerous moment in human history (Nuclear Age) the only way of salvation for mankind is the Indian way.

Dara Shikoh - son of Emperor Shahjahan and the elder brother of Aurangzeb, in his Persian translation of the Upanishads said, "After gradual research, I have come to the conclusion that long before all heavenly books, God had revealed to the Hindus, through the Risis of yore of whom Brahma was the chief, His four book of knowledge - Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda."

Vedas influence spirit of patriotism and nationalism. Vedic knowledge is far more nutritious than bread and is infinitely sweeter than nectar. Vedas proclaim that there is truth deeper and higher than the light of human understanding, which comes by revelation and inspiration.

Vedic Teaching: The Yajur-veda proclaims, "Oh, holy fire (Yajna) make your way upwards towards the Heaven. Kindle in all brilliance. You are the satisfying power of all our cherished desires. You assist us in all our noble accomplishment. You alone fill our homes with all the desired goods and food. You alone fill our tanks, rivers and lakes with water, which in return

bring verdure to our woods and gardens. With all this fulfilment will accrue to us vide Yajna which causes the raining clouds and the blowing of fragrant breeze through our forest and gardens". (Yajur-veda 15.54)

AND

The Yajur-Veda Mantra proclaims "*Oh* Supreme Lord, let there be born in our country, *Intellectuals* possessing spiritual splendour; *Military Men* brave and skilled in warfare and destroyers of the enemies; *Cows* giving abundant milk; Oxen carriers of heavy loads; *Horses* of high speed; *Women* skilled in domestic affairs; *Statesmen* highly cultured and having abilities to shine in the *Assemblies*; *Rainbearing Clouds* at command; *Trees* bearing fruits; may we ever safeguard our wealth and acquisition; and the last not the least, may we ever *Vigilant* in our country and come forward for its *Protection*". (Yajur-Veda 22.22)

World's First Democracy : The concept of democratic set up of Government based on elections, originated in India. Rig-veda says "The Republic elects you as a king. King-ship may fall away by your bad conduct". Similarly Atharva-Veda states "Let all be of one purpose and mind under a common leadership in a spirit of fellowship."

Many scholars and scientists of Europe and America have ascribed modern scientific research to Vedas and rested on the touchstone of modern sciences and received inspirations from Holy Vedas. Physicians, Ayurvedists and Anatomists have got several precious prescriptions for chronic diseases from the Vedas. Vedas also consist of Mathematics, Physics, Chemistry, Philosophy, Politics, Biology, Pharmacology, Economics, Ethics, Astronomy, Theology and visuals of thousand things.

Vedas also teach lofty lessons of services, sympathy, purity, piety, honesty, integrity, valour, compassion, kindness etc. Vedas help us to rediscover our past, reorient our present and remodel our future. The Vedas are the grannary of good and glorious ideas and Vedas can hold cultural crises and global destruction in abeyance.

Vedas and Vedic culture prevailed throughout the world five thousand years ago when enlightenment, peace and prosperity was the order of the day in India and India was at the zenith of its glory.

Vedas are harbinger of international peace.

Rig-Veda Hymn states "Let noble thoughts

come to us from all sides" (Aano Bhadrah Krutao Yantu Vishwatah). (Rig-Veda 1.89.1)

Vedas will be a Light House in the Ocean of Knowledge where Human Mind can Anchor at safe Point during the turmoil and tempest.

Let us worship at the altar of the Vedas who is the mighty Mother all cultures in all its beauty, gravity and solemnity.

-**S. R. Shetti,** *B.A. (Hons.),*
Founder : Veda-Mandir, Maharshi Dayanand Saraswati Bhavan, Belgaum.

One should do good to others within one's means. One should give, for religion and charity, out of what God has given him. If a guest comes at the time of your dinner he should be respected by giving him half of what is available. But none should incur debts or defraud others for doing charity out of a false sense of prestige or generosity. One should not court disaster for doing good to others; but one should, without fail, give what one can without any loss to oneself. Having done so none should be told about it. Thus one should always strive to do good to others, by honest labour, so that one's name might survive him.

-Sri **Nimbargi Maharaj**.

A REPLY LETTER

(in the form of a poem) from Gurudev Ranade

(गोकुळ अष्टमी १८३२)
(श्री गुरुदेव रानडे यांनी रा. रा. नारायणराव काळे हुबळी यांना लिहिलेले पत्र)

तुमची पत्रे पाहोनी । बहुत आनंद जाहला मनी ।
तो पत्री लिहितां वाणी । कुंठित होय ॥१॥
श्रावण मासींचा सप्ताह । आनंदे चालिलाने सर्वथा ।
क्षण क्षणासी चित्ता । समाधान वाटे ॥२॥
भक्त मंडळी मिळाली बहुत । नाम स्मरणी झाली ॥
शरीर कष्ट जतवोनी सत्य । प्रेमरंगे रंगली ॥३॥
त्याचा प्रेमचंद्र पाहोनी । मन समुद्र येई उचंबळोनी ।
ती अपार भरती देखोनी । सुरवर संतोषले ॥४॥
असो मना देखोनी चंचल । तुम्हास लागलीसे तळमळ ।
हा वृत्तांत वाचोनी सकळ । मज आनंदचि वाटतसे ॥५॥
मन जई होई चंचल । तईचं लागतसे हळहळ ।
हळहळीचे पोटी केवळ । सगुणची निपजती ॥६॥
तळमळ न लागता सर्वथा । सगुण न येती हातां ।
तैसे जाणोणी तत्वतां । समाधान राखावे ॥७॥
कल्पनेसी कल्पना मारी । जैसे चोरासी चोर धरी ।
अथवा कंटके चि कंटक निर्धारी । बाहेर निघे ॥८॥
तव कुकल्पना त्यजावयासी । सुकल्पना आणावी वेगेंसी ।
परी हे साधावयासी । अभ्यास बळ पाहिजे ॥९॥
अभ्यासे कुकल्पना मोडें । सुकल्पना हातीं चढे ।
सुखाची वाट सापडे । निधरिसी ॥१०॥

सुखाने निश्चय उपजे । निश्चयाने ज्ञान निपजे ।
ज्ञान होतांचि सहजे । शांती वाणे ॥११॥
सुकल्पना आणि कुकल्पना । बध्द स्थितीत असती जाणा ।
मुमुक्षु स्थितीत सुकल्पना । एकलीच असे ॥१२॥
परि मायेचि अघटीत रचना । साधकी येते कुकल्पना ।
ती कुकल्पना मोहितां जाणा । सिध्द होइजे निर्विकल्प ॥१३॥
म्हणोनी कुकल्पना येतां जाणा । साधके न भ्यावे नारायणा ।
दृढ अश्वासोनी मना । अभ्यास करावा ॥१४॥

My mind was very happy on seeing your letter;
Words slow down, get arrested, while writting this letter.
Weekly celebrations of *shravan*-month are in progress, smoothly;
So every moment of it makes me feel contented and happy.
With a large assemblage of devotees, most of the time we were in meditation,
Passing through the strain of meditation, mind perceives the truth; let the colours of love sparkle and shine.
Just as on seeing the moon called love, the ocean called mind brims up;
On seeing the overwhelming tide of devotees, the gods and angels rejoiced the celebrations.
Let it be, now, isn't it that your mind has become fickle, and you're perturbed?
But, in fact I'm really happy, very happy, after reading your episode!

When we come to know that our mind has become fickle, we feel bad,
But it's only then that, in the churning, tumultuous stomach, *saguna* is born!
If we never pass through this wavering state, *saguna* won't come to our reach;
Understand this principle, be consoled and maintain your poise.
It's all just as we shoot down a fanciful thought through another;
Just as catching a thief through another; removing a thorn through another!
To extirpate your bad thoughts, draw in good thoughts and imaginings very fast;
Yet, to make it possible, it needs the strength and support of practice.
Consistent practice keeps bad thoughts at bay, and the good-ones arrive at hand;
This path is derived as a means to attain solace, by all those who are committed and resolved.
Solace leads to resolution, and from resolution emerges wisdom;
Wisdom accrued in this manner, leads to the attainment of peace eventually.
Good thoughts and bad thoughts, ye know, are fettered in general state of mind; But, in a liberation-aspirant-state, only good thoughts commandeer the mind.
Yet, the unrealistic construct of *maaya*, impede

the path a *Sadhaka*;
But, after successfully overpowering bad thoughts, saint comes to be immutable.
Therefore, whenever the mind wavers, a *Sadhaka* should never deter, Narayana;
This assurance, being granted, o mind, be assured and continue practice of meditation.

Transcreated by :
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PEACE

Behold, it comes in night,
The Power that is not Power,
The light that is darkness,
The Shade in dazzling light

It is joy that never spoke
And grief unfelt, profound,
Immortal life unlived,
Eternal death unmourned.

It is not joy nor sorrow,
But that which is between
It is not night nor morrow
But that which joins them in.

-Swami Vivekanand

My Spiritual Experiences

UNFORGETTABLE AND FORTUNATE COINCIDENCE

-A disciple of Gurudev

I was posted to Ramdurg as bank manager in 1952. I had heard about Gurudeo Dr. Ranade and his ashram at Nimbal. I had also heard about his vast knowledge & erudition especially in the field of spiritualism and the literature of Karnatak and Maharashtra saints. But I had neither seen him nor heard him.

During a casual talk with my friends I put forth an idea as to why not invite Gurudeo Dr. Ranade to give a talk before a gathering of friends in Ramdurg? We will have an opportunity to listen to him. We felt that Gurudeo Dr. Ranade was very likely to accept the invitation as he belonged to Ramdurg. It was decided that myself and two of my friends who had seen Gurudeo Dr. Ranade and were 'Nama-Dharaks' should go to Nimbal and personally invite him for the talk. We had also a lingering doubt that if Gurudeo be busy with visitors, who include great persons like Dr. Radhakrishnan, professors and

doctorates, he may not be able to accept our invitation. Anyway, we set forth on our journey to Badami by bus and then to Nimbal by train. It was in the month of December. The train was late and reached Nimbal around 7' O'clock in the evening. As soon as we got down towards Nimbal I saw a gentleman, with a smile on his face, in front of us. My friends told me that he was Gurudeo Dr. Ranade and introduced me to him. We followed to the ashram and went to the Dhyan-mandir. Gurudeo had with him the text of an Abhang sent to him by Prof. Dandekar of Pune. Gurudeo asked me to sing these Abhang which was :

Namadev Keertan Kari I Pudhe Nache Pandurang ||

Jani Mhanye Dnyandeva I Kanhi Mhana Abhang ||

I was not bold enough to do so and my friend sang the same. We had our meals and gathered again for discourse by Gurudeo on Pathway to God. We were sitting in backrow. Gurudeo called us and made us sit in front of him. After the discourse Gurudeo asked Rajasaheb of Sangli who was also there at that time, to make arrangements for our night stay.

At tea in the morning, we met Kakasaheb Tulpule whom I knew previously. While talking to Gurudeo, the previous evening, I happened

to mention to him "to show me the way (*Sanmarg*) to follow in my life". Kakasaheb asked me whether I will be interested in being initiated in "Nama-Mantra". I told him that I did not know anything about these things and am doubtful whether I will be able to follow the strictness of behaviour and the daily rituals that might be there as discipline, in my busy life as a bank manager. My misgivings were conveyed to Gurudeo by Kakasaheb. Gurudeo called me to his room and explained to me what is involved in taking the "Nama". Immediately afterwards, the necessary ritual was performed and elected by Gurudeo himself, by Kakasaheb Tulpule.

By this time, it was about 11 A.M. and we had to rush to the Rly. Station. Before we started for the train Gurudeo called me to his room, gave me the coconut and Prasad and told me to form a spiritual group at Ramdurg, do some work and then he will visit Ramdurg to give a talk.

This stay of mine in the Ashram at Nimbal and the friendly and affable behaviour of a scholarly and learned person like Gueudeo Dr. Ranade, with me in my very first visit, is unforgettable and forever etched in my memory. With his grace I received a number of spiritual experiences and his guidance for furtherance of these experiences.

CRISES IN INDIAN SOCIETY

- P. D. Dharwarkar

Selection of candidates as people's representatives is without any rigid criterion of integrity, dedication and selfless service, but only for their clout to get elected by means preferred by them....These representatives enjoy special priviledges and access to centres of power leading to opportunities for self-aggrandisement. Even criminals jump on this band-wagan to gain or tamper authority to escape the clutches of law. As a result, corruption has pervaded all levels of society sowing the seeds of its speedy degeneration.

During the Vedic times, the society was nurtured, strngthened and protected by the four varnas of the chtur varnya system with their selfless and dedicated service. The four varnas were, then, not based on birth but Achar-Samhitas and hence inter changeable and equal in status. An individual who lacked integrity and dedication had no place in any of the Varnas. *Ishavasya Idam Sarvam I Ma Grudhah Kasyaswith Dhanam II* and *Aatmavat Sarvabhuteshu I* guided the behavioural pattern of the society.

Over the thousands of years, the ideal society of vedic times underwent changes and drifted

downgrade.The Chaturvarna system based on Achar-Samhita gave way to caste system based on birth, which made the society rigid creating all sorts of problems of inferiority and superiority complexes flouting the duties and responsibilities ordained in the Achar-Samhitas for the Unity and welfare of the society.

What is the picture of the society today? Dedication and selfless service are not noticeable even in the higher echelons of the leadership. Code of ethics mutual faith & healthy conventions exist only in words like the national inscription "*Satyameva Jayate,*" with no serious effort being made that truth should prevail over untruth. "Crime does not pay" is no more the description of the law and order situation. Educational institutions are run as lucrative business propositions. The universities have not remained the sanctum sanctorum of learning due to growing malpractices. Selection of candidates as people's representatives is without any rigid criterion of integrity, dedication and selfless service, but only for their clout to get elected by means preferred by them.

These representatives enjoy special priviledges and access to centres of power leading to opportunities for self-aggrandisement. Even criminals jump on this band-wagan to gain or tamper

authority to escape the clutches of law. As a result, corruption has pervaded all levels of society sowing the seeds of its speedy degeneration.

When moral, spiritual & ethical values in society have deteriorated to such an extent that the identity of the five thousand year old civilization is at stake, religion cannot be a silent spectator. Swami Vivekanand said " India & Hinduism are organically related as body & soul." The national genius of Hindus call Bharat as the Goddess Mother of her spiritual culture. The spiritual base of our religion, culture and way of life have sustained the growth of our society through thousands of years. The national policies of today are imitations of western models without regard to the spiritual and ethical base of our society, which has already resulted in lopsided growth. The western models have created societies with affluent elites but accompanied by strains in the social psychie.

Swami Vivekanand happened to tell Rockfeller to consider that the wealth given to him by God is for giving it back to the Society to help the needy. Rockfeller put this into practice by creating a number of institutions for public good & said "Now I am a happy man." Vivekanand told Jamshetji Tata who was travelling on the

same ship that instead of importing goods from other countries one should think of establishing institutes of basic technical knowledge in our own country so that our people will learn to produce goods needed by them. Out of this conversation rose the Indian Institute of Science at Bangalore with donations from Tata. Sister Nivedita helped in planning the set up of the institute on request from Tata. Swamiji asked people to serve the poor and the weak as God Himself and work for their welfare with selfless zeal. Such is the magic effect of the spiritual base of our way of life.

Our present generation of religious leaders need to give a positive direction to the people to serve the society selflessly for national good. Bhajans, Namajapas, Kirtans, Pravachanas, Parayanas or meditation without a positive direction to the individuals to utilise the inner strength thus developed to serve the society with selfless dedication, to stand up for truth and resist evil, will only push the individuals into passivity and inaction resulting in disservice to the spiritual culture of the socirty. Spiritual culture cannot grow in a vacuum but needs to be supported by a strong and vibrant society made up of individuals having a firm ethical and spiritual base for their behavioural pattern. It needs to be remembered that the whole exercise of Bhagwat

Geeta by Bhagwan Shrikrishna was to awaken and arouse Arjuna to do his duty with dedication and single minded purpose and fight fearlessly to uphold truth and vanquish evil. The aim was certainly not to create out of him a mere monk who has renounced life or an individual devotee of God steeped in self-realisation. Swamiji said, "The older I grow the more everything seems to me to live in manliness."

In the above context, the following recent instances of individuals standing up to uphold truth and resist evil are noteworthy-

1) Pandurang Shastri Athawale started his movement to reform society by explaining to people by personal contact that God resides in everybody's heart as said in Bhagwat Geeta and hence we should behave as brothers. He galvanised the fishermen in Gujarath and created a self supporting society where all behave as brothers in a family.

2) A Harijan devotee was installed as pujari in charge of a Hanuman Temple in Bihar by religious leaders.

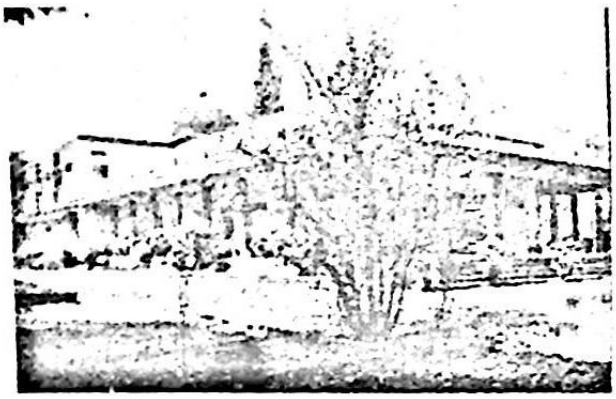
3) Shankaracharya's and Mathadhipati's assembled to discuss ways and means to unite The Hindu Society eradicating the dogmas of caste and creed. They garlanded the statue of Ambedkar extolling his work for upliftment of the weaker sections.

4) A Nair boy was initiated into Brahminhood considering his qualities and inclinations to religious duties by Brahmin pandits of Kerala through vedic rites.
5) Anna Hazare, an individual in Maharashtra stood up against corruption and red tape in Govt. single handed and achieved success in some of the villages.

These examples amply prove that faith, determined effort and direction of purpose can surmount any difficulty and even individuals can put in their mite to stand up against untruth and help stop the down grade drift of the society and restore its ethical and spiritual glory. It is, therefore, imperative that our religious leaders emphasize on positive direction to regenerate this spiritual society alongwith religious philosophy and devotion to God. Words rising from their renunciation frugal living and uprightness will certainly make an imprint on the minds of the youth.

It has been one of the principles of life not to be ashmed of my own ancestors. I am one of the proudest man ever born; but let me tell you frankly, it is not for myself, but on account of my ancestors. The more I have studied the past, the more and more of this pride has come to me and it has given me the strength and courage of conviction; it has raised me up from the dust and set me working out the great plan laid out by those great ancestors of ours.

-Swami Vivekanand



ACTIVITIES OF A. C. P. R.

Upto
30-9-2012

Lecture series on "Bharatiya Darshana" was held for three days from 14th September 2012 to 16th September 2012. Pujya Shri. Kumara Devaru of Rajur, Belgaum gave speech on "Bharatiya Darshana" on all three days. On 14th September 2012, Pujya Shri. Siddarama Maha Swamiji of Naganur Rudrakshimath of Belgaum inaugurated the function. On 15th Sept. 2012, Shri. Y. R. Patil, President, Kannada Sahitya Parishat, Belgaum was honoured. On 16th Sept. 2012, Shri R. B. Boodihal, Honourable District Judge, Belgaum gave speech on Bharatiya Darshan.

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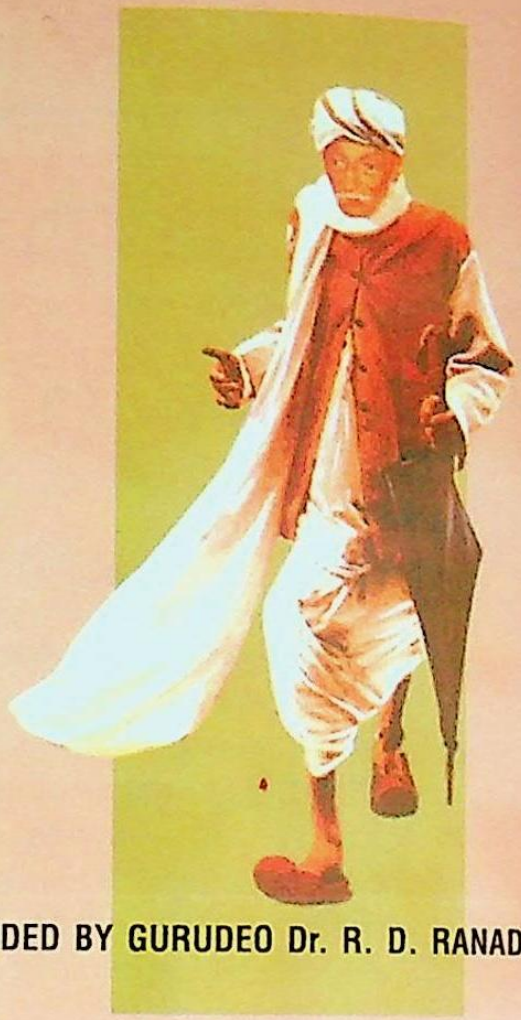

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- Prof. N. R. Deshpande

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